CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY 1905

The Pacific Churchman

San Francisco, California

Volume XL JULY 15, 1905. Number 24

PRINCIPAL CONTENTS.

	Page
EDITORIAL: Missionary Schism	3
SEVENTH MISSIONARY DISTRICT: Eagle, Alaska—Salt Lake	4
GENERAL NEWS: Montana—Springfield—Items	5
The True Light of the Church	6
St. Peter's Church, San Francisco	7
Journal of Bishop of California	8
Personals	8
Woman's Auxiliary	9
MISSIONARY COMMENT: Marquette's Declaration of Independence—The Basis of Apportionment	10
Church Extension Fund	11
Mrs. Asbury	11
Curriculum for Sunday Schools	12
CORRESPONDENCE: Reply to Criticism—The Church's Foolishness	13
Literature of the Day	13, 14

FOR LAY READERS

Saturday Night Sermons. By Rev. Geo. Thos. Dowling, D.D, Rector of Christ Protestant Episcopal Parish, Los Angeles, Cal. 12mo., cloth, 90 cents, net; by mail, 98 cents.

The Human Nature of the Saints. A new volume of Sermons. By George Hodges, D.D., Dean of the Episcopal Theological School of Cambridge, Mass.

By the Same Author: Path of Life; The Battles of Peace; In This Present World; Christianity Between Sundays; The Heresy of Cain. Each 12mo., cloth, $1.00, net; by mail, $1.10.

THOMAS WHITTAKER

.....Publisher.....

2 & 3 Bible House, New York.

CHURCH HANGES

Every question answered in regard to the church. Designs for the entire re-arrangement, showing the various parts to be carried out by local labor, and the parts to be executed in New York and sent forward. Also individual memorials for the entire Chancel or Sanctuary or for the Individual Articles of Furnishings, Altars, Reredos, Communion Rail, Pulpit, Lectern, Font, etc. Designs submitted for the entire fittings, so that all parts are in harmony. All Cemetery Memorials in Granite, Marble, and Stone. Send for Illustrated Hand-Book.

J. & R. LAMB,

Studios 23-25-27 Sixth Ave. NEW YORK. Office 59 Carmine St.

A. Zellerbach & Sons

416 SANSOME ST.
SAN FRANCISCO, CAL.

PAPER

J. D. WILSON, President. Phone South 222

U AND I CO.

U and I Coffee Served Free!!

Wholesale —Dealers in— Retail

High Grade Coffees, Teas, Crackers, Baking Powders, Chocolates, Cocoas, Spices and Extracts

Olson's Market

911-913 Market Street, San Francisco

Church Metal Work

— and —

Stained Glass

Send for Catalogues Suggesting Memorials.

The Gorham Company

SILVERSMITHS

Broadway and 19th St., New York.

San Francisco Office, - - - 118 and 120 Sutter St.

GOODYEAR'S RUBBER GOODS

"GOLD SEAL" THE BEST MADE

Rubber Hose, Belting and Packings

We are Headquarters for Everything Made of Rubber.

GOODYEAR RUBBER COMPANY

President. R. H. PEASE, Treasurer. F. M. SHEPHARD, Jr., Secretary. C. F. RUNYON,

573-575-577-579 Market St. - - - - - San Francisco

When writing advertisers please mention THE PACIFIC CHURCHMAN.

THE HAMLIN SCHOOL
and
VAN NESS SEMINARY,

1849 Jackson Street,
Cor. Gough, - - San Francisco, Cal.

A Boarding and Day School for Girls

Accredited by the University of California, Leland Stanford, Jr., University, Vassar, Smith, and Wellesley Colleges.

School reopens Tuesday, August 8th.

Special Attention Given to Music and the Modern Languages.

MISS SARAH D. HAMLIN, Principal.

Old Lyme, Conn.

Boxwood Manor School

Delightfully situated near the mouth of the Connecticut River. Housed in old colonial home. Co-ordinate with St. Margaret's Hall, San Mateo. Offers the same courses, exacts the same fees.

For further particulars address—

Miss Ida Louise Tebbetts, Principal, or
St. Margaret's Hall, San Mateo, Cal.

San Francisco, Cal.

IRVING INSTITUTE

Select Boarding and Day School for Girls.

Elegant and commodious buildings on the northeast corner of California and Buchanan Sts., San Francisco. Twenty-seventh year. Twenty-one teachers. Full Academic and College Preparatory Courses. Accredited to the universities. Conservatory of Music, Art, and Elocution. Also thorough Primary Instruction. For further information address

Mrs. Edw. B. Church, Principal, or
G. H. Kellogg, Business Manager,
2126 California St., San Francisco, Cal.

San Rafael, Cal.

THE

Hitchcock Military Academy

Separate building for young boys.

For catalogues and views apply to

REV. CHAS. HITCHCOCK, Rector.

San Mateo, Cal.

St. Matthew's School for Boys

Founded A. D. 1866 by the late Rev. Alfred Lee Brewer, D.D. For Catalogue and Illustrated Circular address

REV. W. A. BREWER, A.B.,
Rector and Principal.

The Western Theological Seminary

1113-1121 WASHINGTON BOULEVARD
CHICAGO

Will open for its twenty-first year September 29th. Applications for admission should be made to the

Rev. F. J. HALL, D.D., Onekama, Mich.,

until September 15th; after that date 654 Park Avenue, Chicago, Ill.

FOR YOUNG WOMEN

MILLS College and Seminary

Located in Oakland's Beautiful Hills

Confers degrees and grants diplomas. Accredited to the Universities and Leading Eastern Colleges. Special advantages in the Fine Arts and Languages. 40th Year. Fall Term opens Aug. 10, '05.

Handsome Illustrated Catalogue mailed free

Mrs. C. T. MILLS, Pres.
Mills College P.O., California

Portland, Oregon

St. Helen's Hall

Diocesan School for Girls, under the care of the Sisters of St. John Baptist. College Preparatory and Elective Courses. Special advantages in Music and Art. Out-door Sports. Reopens Sept. 18th.

For Catalogue address **THE SISTER SUPERIOR**

THE

HARTFORD
FIRE INSURANCE COMPANY

Organized in 1794

ASSETS	$14,542,952.28
NET SURPLUS	3,937,796.87

PALACHE & HEWITT, General Agents.

Pacific Department, 313 California Street, San Francisco, Cal.

SPECIAL AGENTS AND ADJUSTERS:
J. J. Agard, J. J. Dennis, John M. Holmes, W. O. Morgan, C. A. Schallenberger, P. H. Griffith.
ADAM GILLILAND, Manager City Department.

St. Luke's Hospital

Valencia St., near junction of Mission St.
Incorporated in 1871.

C. D. HAVEN, President. A. N. DROWN, Vice-President.
SIDNEY M. VAN WYCK, Jr., Sec'y.
VEN. JOHN A. EMERY, Treas.

BOARD OF DIRECTORS.

RT. REV. WM. FORD NICHOLS, A. N. DROWN, C. D. HAVEN, VEN. JOHN A. EMERY, WM. H. CROCKER, WM. MINTZER, WARREN R. PORTER, R. A. HOLCOMBE.
REV. J. F. TRIVETT, Superintendent.

This is a General Hospital under the auspices of the Episcopal Church, for the treatment of all diseases except those of a contagious nature. The buildings are warmed throughout by steam radiators and well ventilated. The new Gibbs Pavilion is practically fireproof. The surgical operating rooms are complete in all of their appointments.

An X-RAY EQUIPMENT has recently been added

STILETTO
CUTLERY
EVERY BLADE WARRANTED

WELLINGTON COAL

BEST

FOR FAMILY USE

The Pacific Churchman

Speaking the Truth in Love.

JULY 15, 1905.

MISSIONARY SCHISM.

At its recent Convention the Diocese of Marquette took one step of enough importance to the whole Church to warrant, if not to demand, comment. After due consideration, and practically following the opinion expressed by the Bishop, the diocese withdrew itself from any definite connection with the General Mission Board of the Church. It did this by relinquishing the appropriation ($800.00) now received from the Board, by declining to work further under the apportionment system, and by deciding to designate hereafter everything sent to the Board. It hopes thus to be free to make a "general appeal without special permission."

This is startling action for a unit of government in a Church whose great mission to the American people to-day is to uphold the "Church idea," and the subordination of the part to the whole, whose history, traditions, and formulæ are filled with protests against the sin of schism. It is startling action, not because it will affect greatly the missionary work or the finances of the board, but for the attitude of mind which it discloses. The ground of the action is that the appropriation from the board is entirely inadequate to the needs of the diocese, being much less than that given to many missionary districts with smaller population and less need, while the apportionment is beyond what the diocese can raise. In the Bishop's address there is some further criticism of the Board's methods.

Now, we do not for one moment suppose that the Board is gifted with superhuman wisdom. We do not suppose that its missionary "perspective" is beyond reproach. Indeed, we do not see how it well could be. If its perspective were changed, in accordance with that of the Bishop of Marquette, it might be that the Bishop of Alaska, on his frozen rivers, or the Bishop of Arizona, on his torrid plains, would silently wonder at the unnatural vision of the Board. The Board cannot, of course, please every one, and we have no doubt that the need in Marquette is very great. We do not propose to comment upon that; but rather to point out two or three things which the diocese seems to have overlooked.

In the first place, it has overlooked the fact that, to the mind of the Church at large, the erection of a diocese out of a missionary jurisdiction is supposed to mean that the district in question is now able to take care of itself. A district has no right to become a diocese and expect the Board to treat it as it treats a missionary district. To do so would be to put a premium upon the erection of weak dioceses. (If it could expect the Board to continue to appropriate for its other work as much as it had in the past.) A district having the ambition to become a diocese on account of the more important position which it could thus take in the Church life, might raise enougr to pay a bishop's salary and become a diocese when it had no other qualification. But by so doing the whole theory of a diocese would be nullified. The district of Marquette must have understood what the Church expected of it when it applied to be admitted as a diocese; and it is hardly justified in making it an issue at this date. In our judgment the trouble lies not so much with the Board of Missions in this and similar cases, but in the undue haste with which dioceses are erected. A diocese ought to mean a union of parishes strong enough to take care, in the main, of all the work within the district which they occupy.

The second matter which the Diocese of Marquette has overlooked is the result if other dioceses should follow its example. Kant said that we ought to act in such wise that our actions could be made a universal rule. Now, if such action as this were made universal, it is clear that the whole missionary work of the Church would fall to pieces. The practical results in the case of a small diocese are not great. But let us suppose that the dioceses of New York and Pennsylvania should decide that certain policies of the Board of Missions were not what they ought to be, and that, therefore, they would follow the example of Marquette—cut loose from the apportionment, designate all their offerings, and go their own way. What an uproar there would be! What a disastrous effect upon the work of the Church! The Church would soon cease to be a Church and become a mere aggregation of dioceses. Unity of action would be lost; diocesanism would take the place of Churchmanship.

That suggests the third matter which has been overlooked. What is it to be a Churchman as distinguished from a Christian? We know, of course, the ordinary answers—to hold to Catholic tradition, to partake of valid Sacraments, to accept an Apostolic ministry, to worship with a Prayer Book or ancient Liturgy, and so on; but we venture to say that the essential difference does not lie in any of these things, but rather in an attitude of mind. A Churchman is a man who believes himself to be only one small part in a great whole, who, counting himself a member of the Body of Christ, cannot conceive of himself as separating from that Body; who is ready always to yield himself and his own individual preferences to the interests of the whole body; who is through and through loyal. Now, that does not mean that he will always approve of what the Church does, nor, if he disapprove, be silent and pretend that he does. It means that he will continue to do what the Church expects of him, while all the time struggling to bring the Church to a better way of thinking and doing. To apply it to the case in point: a diocese which has the true instinct of Churchmanship will continue to play its part manfully as the Church gives it opportunity; but, if it is treated unjustly or feels that the Church's methods are wrong, its Bishop and clergy and laymen will state their case, give it wide publicity, urge its justice, and keep on trying until the Church is forced to see the wrong.

We hope that this action of the Diocese of Marquette may lead the whole Church to consider more carefully its policy, and, above all things, to consider more carefully what a diocese is and ought to be. We hope also that the Diocese of Marquette may be led to reconsider and rescind its action.

SEVENTH MISSIONARY DISTRICT

EAGLE, ALASKA.

In the April number of the "Spirit of Missions" appeared a short account of the mission we have just started at Eagle, Alaska. An appeal was made for funds to enable us to build a church, establish a school, and extend our work among the Indians of the interior. Up to the present I have only heard of one response to that appeal, viz., $10. Now I wish to briefly set forth our needs and ask for assistance to carry on the work.

Eagle is situated on the Yukon river, about 102 miles below Dawson, but is in American Territory. The Indian village is three miles above the town of Eagle and has a population of about 150 Indians. The people are very poor, but have been anxious to have a missionary living amongst them ever since Bishop Rowe gave them the promise six years ago; since that time he has been endeavouring to make his word good and now we have the mission started, but are in need of buildings. Last winter, in the intervals between my trips, I lived in a cabin amongst them and taught school and held services in the largest cabin. This summer we are building a frame church 40x24, to serve as a school room during the week and church on Sundays. I do not like to use the church as a school room, but cannot see how we could raise the money to build a separate building. The roof will be shingled, and the estimated cost, including making of seats, altar, board walk, etc., is $1500. This is doing things in a very economical way, but would not be possible but for the fact that we have been able to obtain very favorable terms for lumber, etc., through the kindness of Mr. Snowden of the N. A. T. Co.

Then we have the white population in Eagle itself to consider. This consists of about 250 civilians, many of whom are transient; also about 150 United States troops, stationed at the Army Post. The people in Eagle are not wealthy, and it will be as much as they can do to meet the running expenses of a church—lights, fuel, etc., which in this country are very heavy. We have purchased some buildings in the town which will form an excellent church and rectory for the sum of $1500. It will, however, take another $500 to effect the necessary alterations.

Then comes the question of a teacher for the Indians. During the winter I have to take long trips with my dogs to visit the Indians in the interior and at a dependent station ninety miles down the Yukon and the white miners (numbering about 300) on the creeks. In the intervals I should have to walk three miles to the Indian village, could not teach more than three hours per day and walk back. This would break up my work at Eagle and would not be satisfactory as regards the Indians. I wrote to Bishop Rowe asking if he thought it would be possible to obtain an appropriation from the Board of $750 to pay a teacher's salary. I have a suitable man here who is also a good organist and would help us in our services and teach the Indians to sing, etc. He would live amongst them and teach them habits of cleanliness, etc. Bishop Rowe wrote back by return mail, saying: "Secure Boulter" (teacher's name); "I will assume his salary responsibility. It is too late to get the Board to consider it for the coming year." The Bishop has also assumed the responsibility for building the Indian Church, buying the buildings in Eagle, alterations, etc., amounting to $3500 in all. To offset this I have heard of a contribution of $10. In addition to this amount of $3500, I need money to enable me to make a winter trip to the Indians of the interior. When I go I am compelled to take an Indian with me to act as interpreter, as the Indians there speak a different language. I shall probably have to pay him $75. We cannot carry food sufficient for ourselves or the dogs and must buy where we can, paying for flour 40 cents per pound and for other things in like proportion. I ought to have at least $500 for this work. This makes a total of $4750 needed. Without a man like Bishop Rowe, sympathetic and ready to put on his own shoulders the burden, it would be impossible to carry on the work, but it is not right that he should have these added expenses and I trust that they may be but a loan and that money may be forthcoming to repay him.

I am writing this early, although we begin our building next week, because we need the money before the winter sets in.

What return do we see for this expenditure? Is it worth while? For $4750 we have a church built for the Indians, a school established, with a teacher living constantly amongst the people; a church for the white people in Eagle with rectory attached; two branch stations for Indians thirty and ninety miles respectively lower down the river ministered to; 300 miners on the creeks and two tribes of Indians visited up to a distance of 250 miles.

On my journeys last winter I found natives who had never seen a missionary in their lives. While this amount asked for is being subscribed people are dying who have never heard the name of Jesus Christ. Will you not help us to carry the Gospel amongst these people? Is it worth while to carry on this work? A battleship is of very little use unless its speed is equal to that called for in the design; a mission is of little use unless it can cover the ground assigned to it. The field can be covered, but we need help. The people are crying for help.

Contributions may be sent to the "Spirit of Missions," marked, Special, Eagle, Alaska, or sent direct to the Rev. A. R. Hoare at Eagle, Alaska.

Eagle, Alaska, June 23, 1905.

SALT LAKE MISSIONARY DISTRICT.

Meeker is a mountain town on the western slope of the Rockies, some forty-five miles from the nearest railway. Bishop Spalding spent four days in the city, preaching each day. On the first Sunday after Trinity the acting rector (Rev. A. George, formerly of Northern California) presented a class of fourteen for confirmation. The class was unique in several matters. First, the males numbered twelve and the womenkind two. Then there were five pairs of brothers and the two women were sisters. The Bishop's genial manner and eloquent sermons made a deep impression in the town.

MONTANA.

The following statistics reached us just too late for insertion in our issue of July 1:

In 1880—6 clergy, 1 parish, 15 missions, 4 churches, 1 rectory, 310 communicants, 5 Sunday schools; value of church property, $25,634; total offerings for the year, $12,016.24.

1905—23 clergy, 6 parishes, 44 organized missions, 35 church buildings, 19 rectories, 2856 communicants, 36 Sunday schools; value of church property, $458,455; total offerings, $59,445; Sunday school scholars, 2204.

In Church property is included two hospitals, a Bishop's house, an endowment of the Episcopate of nearly $54,000, and an endowment of the missionary work of the diocese of $13,000.

The offerings for diocesan missions the first year were less than $200. The offerings the past year for the same purpose were $4000.

Offerings for general missions the first year, $162.55; the past year, $3600.

SPRINGFIELD.

The first meeting of the Committee on Church Work in the University of Illinois was held in the University Library June 20th. Bishop Osborne was elected president, and Rev. Dr. Wilkinson, secretary pro tem. After considerable discussion, an Executive Committee, consisting of one priest and one layman from each of the three dioceses, with the Co-adjutor Bishop of Springfield as chairman, was elected. After adopting the following resolutions the meeting adjourned, subject to the call of the president.

Resolved, That we fully recognize the duty of the Church not only to care for her children who come to study at the University of Illinois, but also to assist in upholding a high moral and spiritual standard among the students and others connected with the university.

That as a means to this end we are of opinion that it is most desirable that a college or hall, somewhat on the lines suggested by the president of the university, should be established for the purpose of giving instruction in the Christian faith and doctrines of the Church to such as may desire it, and affording the opportunity of regular Church worship to all who may be willing to take part in it; such college or hall providing also a home for students of the Church, and a center of social and religious life.

That as a first step to the realization of this the services of a clergyman be secured to live at the university, work

among the students belonging to the Church, and prepare the way for such larger work as opportunity may occur.

That an Executive Committee be appointed to obtain the necessary money and engage a clergyman and make all arrangements for his work; reporting what has been done to a meeting of this committee to be called in the fall.

That all present pledge themselves to do all in their power to assist in the work now undertaken, both in creating a general interest in it and collecting money.

That this committee has heard with great pleasure and satisfaction of the work which has been begun among the girl students of the university by Deaconess Sloan, and would express their gratification at the action of the General Board of Missions in providing the greater part of the necessary expense. They warmly welcome the co-operation of the committee of ladies who have undertaken to support and extend the work.

That we put on record our high appreciation of the cordial welcome offered to the Church by the authorities of the university, and our satisfaction that while it is not possible for the university to give instruction in Christian faith and doctrine, yet that the truth and value of the Christian religion receive the fullest recognition.

GENERAL NEWS.

Mr. H. C. Richards, King's Counsel and Member of Parliament, and Treasurer of Gray's Inn, well known for his exertions to rescue doomed church buildings in the city of London and his generous help in a number of Church works, died on Ascension day. Mr. Richards "rose from the ranks" and was born a dissenter, but as a boy joined Dean Cowie's choir in the Church of St. Lawrence Jewry.

Leeds.—The important vicarage of Leeds, England, has been given to the Rev. Samuel Bickersteth, a son of the former Bishop of Exeter and brother of the late Bishop of Tokio. At Lewisham Mr. Bickersteth has been instrumental in raising about $150,000, with which two new churches, a mission church, a vicarage and a parish hall have been erected, and he may be expected to continue the long line of distinguished churchmen who have held the vicarage of Leeds.

On Empire Day (May 24th) the Prince of Wales unveiled a monument in St. Paul's Cathedral, London, "to the glory of God and the undying honor of the 4300 brave sons of Britain beyond the seas who laid down their lives during the South African war for the motherland and her cause." The sculpture was designed by Princess Louise (Duchess of Argyll) and represents the Angel of the Passion, with strong outstretched wings, uplifting from the Cross the crucified Christ. The design is most highly praised, and Dr. Scott Holland, who delivered the address, said he was grateful to the designer "for having put into her work a solemn, a religious, and a tragic tone; for, in spite of all its splendid heroisms, war is a tragedy, terrible and horrible."

Egyptian papyri.—Messrs. Grenfell and Hunt, the excavators of precious papyri in the Egyptians tombs, have recently unearthed a fragment of the New Testament—five chapters of Hebrews—on papyrus, the date of which is assigned to the early part of the fourth century. Its text varies very slightly indeed from that of the famous codex B in the Vatican library. One variation is interesting because it confirms a conjecture of Westcott's, partly based on a quotation in Clement of Alexandria, that autO should be read for autou in Heb. xi, 4; changing "God testifying of His gifts" to "God bearing Him witness in respect of the gifts."

Theban Excavations.—The discoveries said to have been made by M. Legrain, a French archaeologist, in the ruins of Thebes, Egypt, seem hardly credible. They include the finding of 345 heroic statutes of high priests of Amon which Herodotus averred were to be seen in Thebes when he wrote, and tend to subvert the opinion of some that Herodotus never was at Thebes. But these are but a small part of the host of statues found by M. Legrain. A huge pit was found filled with statues of kings and priests, in the case of one priest to the sixteenth generation, while the statues of kings go back to the second dynasty. Among the royal statues is one of Cheops of the Great Pyramid, one of Thothmes with an almost Greek face, and one of Amenophis IV in fossil wood.

A Devoted Hero.—Father Conrardy, who has assisted Father Damien in heroic work among the lepers at Molokai, has sought and obtained permission from the Chinese Government to take up his abode in the great leper settlement near Canton, where not less than sixty thousand wretched outcasts from the world on account of the terrible disease live together in villages under circumstances indescribably horrible, far worse, it is said, than those of Molokai before Father Damien went to them. Father Conrardy has passed his sixtieth year and knows by experience much of the loathsomeness and almost hopeless misery to which he is bent on carrying help and consolation. Some years ago he visited this settlement and nearly fell a victim to the savage ignorance of the lepers, who attacked him as a white devil. He speaks a great number of the languages of the East, and is at the present time preparing himself for this last effort on behalf of suffering humanity in the medical schools at Namur in Belgium.

An Important Decision.—The Pope has declared the marriage of Mrs. Marie Jennings Reid-Parkhurst to Col. Fred H. Parkhurst of Bangor, Maine, to have been a valid one, and that she is not the lawful wife of Prince Rospigliosi, nor can her daughter be received in Roman society as legitimate. Mrs. Reid-Parkhurst had been divorced from Col. Parkhurst when she became the wife of Prince Rospigliosi, and sought to escape the censure of the Roman Church by the plea that marriage with an unbaptized person was invalid.

Bishop of Antigua.—The Rev. Walter Farrar, rector of Hawkchurch, Axminster, Devon, England, was in May last consecrated Bishop of Antigua, the ceremony taking place in the Cathedral of St. Michael, Barbadoes, the Archbishop of the West Indies, with the Bishops of Barbadoes, Guiana and Trinidad, being the consecrators.

Japanese Christianity.—One of the leading papers in Japan, the "Jiji Shimpo," contains the following remarkable testimony to Christianity, the occasion being the recent donation by the Imperial Government of 10,000 yen towards the army work of the Y. M. C. A. (The translation is from the "Japan Mail."): "Though the Christian religion is of recent introduction, the improvement it has effected in the moral condition of the nation, and the influence it has had on the minds of the people are very great. No one can deny the great good accomplished by the believers of that religion in establishing many charitable institutions, in assisting the progress of the nation, and in promoting the happiness of the poor and helpless. . . . The Y. M. C. A., an association of Christians, was the first to send its members to the front in order to comfort the soldiers by various means, and the good which it has done for them cannot be estimated. Such enterprise needs money as well as ability. However earnest they may be, if they are not supplied with enough funds their effort cannot bring ample results."

American Bible League.—At the recent convention of the American Bible League, held in the Park Street Church, Boston, Rabbi Solomon Schechter, President of the Jewish Theological Seminary, refuted the alleged late date of the Psalms and Ecclesiastes by the following argument: The recent discovery of the original Hebrew of Ecclesiasticus (the Wisdom of Jesus, the Son of Sirach) enables scholars to affirm that the author cannot have written before about 280 B. C. or much later than 200 B. C. It is also evident that he made use of Ecclesiastes, not the author of Ecclesiastes of Ecclestiasticus, so that the book attributed to King Solomon must have formed part of the canon some time before 280 B. C.

The "May Meetings" of religious societies in London, England, have this year been more crowded than ever before. "The indications of real interest in their work," says the "Record," would have astounded the observers who, not so many years ago, felt justified in suggesting that 'the day of the May meeting was over.'" The Church Missionary Society held a Children's Service which filled St. Paul's Cathedral to the doors on Saturday afternoon, so that an overflow service had to be held in St. Bride's, Fleet-street, and on the following Tuesday not less than 10,000 people were present at the evening meeting, which was held, for the first time, in the Albert Hall.

Stretching out his hands to catch the stars, man forgets the flowers at his feet.—Jeremy Taylor.

BROTHERHOOD OF ST. ANDREW.

In the "St. Andrew's Cross," which appears this month in a new and very handsome dress, we read that the Rev. F. I. A. Bennett, of Calvary Chapel, Washington, D. C., has offered to take in hand the extension of the Brotherhood among colored men, paying all the expenses himself. Mr. R. H. Gardiner, the President, announcing his acceptance of Mr. Bennett's offer, adds that he has been highly commended by the Bishop of Washington for his work among the colored people in that city, and mentions the receipt by the same mail of an application for a charter for a Chinese Chapter in Honolulu, backed by a letter from Bishop Restarick commending the applicants in high terms, not as Chinese only, but as men. The same number contains interesting views of the Chicago University buildings, where the meetings of the Convention will be held next September.

THE TRUE LIGHT OF THE CHURCH.

A very intelligent meeting was held in Hartford, Conn., the other day to consider the question why more people do not go to church. One speaker mentioned the preaching, but only in the sense that this was not always as strong and as cogent as it might be. That obstacle stands in the way of all intellectual work, whether this is done in a church or a newspaper, in a university or a Senate. In our opinion it is no great obstacle in any particular generation—the men who undertake these intellectual tasks for their time, and who manage to continue at these tasks, being, as the rule, better fitted to perform them than their neighbors.

Within a day or two after that Hartford meeting we read in a newspaper of a preacher who had denounced basket-ball as a brutal game, etc., etc. He was a Miss Nancy of a man, of course—but that is not the point. The point is that basket-ball has no more to do with the business of the church than breakfast foods; and when the church is served by a man who thinks that it is his duty to chip in with his uninstructed or instructed opinion about a human detail of that sort, a great many human people have the feeling that a pulpit run upon that basis is not worth while, and they cut it.

There is a beauty of the Church that all men, from the most cultivated to the hopeless police bum, recognize. This beauty is that of unaffected human goodness. Real and unvarying human goodness is so scarce a commodity in this world that no one fails to see it when it exists. There are few persons of middle age who can recall more than two or three specimens of this sort of goodness. Sometimes it is a preacher and sometimes not; but whatever the outside form may be, there is no doubt about the apostolic benediction carried by it to all who come within its gentle and winning presence. A good man! He may be intellectual, or learned, or witty, or what not. All that is incidental, and belongs to the field of human reputation, of earthly fame, and not to the separate and serene domain of the Church. Whatever he may be in these incidental aspects, his goodness must be paramount—a perpetual exhalation from his inner life, coming forth as unconsciously as the blush of the rose or the blue of the violet; coming forth in constant measure because the possessor cannot hold it back; because it is he himself, and he could not keep it back if he would. Such a man is gentle with sin and loving with sinners; he thinketh no evil of others because he knows that the world is full of evil, and that God has that matter in His own hands, and has made no man His trustee; he could not sit in judgment on his fellows if he would, for it is his own sense of fallibility, of blundering, of stupidity even, in regard to ultimate right and wrong, that makes him gentle, and sympathetic, and filled with a great and honest wonder that hosts of men are as good as they are—that even those who are very bad in many ways have now and then the impulse toward better and more unselfish things. Such a man stands forth in the world of men—in this scientific and know-it-all age as well as in any other—as a light, soft and clear and penetrating. His goodness is seen of all men.

It is men of this sort that our pulpits need. These men may be served up with as many trimmings of oratory, or logic, or poetic power, as you please; but whatever these additional earthly qualities may be, the men themselves must shine with that wonderful light of goodness—that light that, because it is rare among men, and because it seems to come from some superior region, we call divine. This may seem to many to be a counsel of perfection—to be saying that the Church needs what is unattainable. That would be a confession, it strikes us, of what the Church has not done—of the work that is still left for it to do. It is a fair conclusion that what has not been very generally tried is the thing needed. The Church has had power and wealth and pride, and all these things have only served for their day. The Church has always had goodness, too, and this is why we say that more goodness is needed—that goodness whose magic wins its way with hearts the most stolid and most selfish; and—what would be more far-reaching—is able to pick up and bring in weak and distorted and helpless human souls by its actual hand-in-hand brotherhood.—Hartford "Courant."

"BESIDE THE STILL WATERS."

Like a far-away call from the Long Ago,
Or a whisper from worlds unseen,
Is the loving trust in the tender words,
Still waters and pastures green.

How fair the picture, O weary soul—
The stillness by Nature kept,
The cool, calm waters, the dewy grass—
To eyes that have bitterly wept.

Away from the turmoil and constant din
Of the world around thee spread,
To feel that thou to this blessed rest
By the Master's hand art led.

—A. C.

A SINGLE STITCH.

One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow
As if the fairies had helping been,—
One small stitch which could scarce be seen.
But the one stitch dropped pulled the next stitch out,
And a weak place grew in the fabric stout;
And the perfect pattern was marred for aye
By the one small stitch that was dropped that day.

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can
To alter the sweep of the infinite whole,
A single stitch in an endless web,
A drop in the ocean's flow and ebb,
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its Master meant.

—Susan Coolidge.

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends.—Euripides.

Every Christian is called by his creed to be a saint. The Christian who is striving to lead a mediocre moral life is dragging down the standard of Christianity.—Bishop Brent.

You will find life full of sweet savor if you do not expect from it what it cannot give.

Cheerfulness is not always spontaneous; it is greatly a matter of habit, and bears cultivation. One who can contrive to bear a pleasant face through a world where there are so many troubled hearts may unconsciously be a public benefactor.

There is not a single throb in a single human bosom that does not thrill at once with more than electric speed up to the mighty heart of God.—F. W. Robertson.

Though we gaze not now on the lovely brow
That felt for us the thorn—
Though far from home we pilgrims roam,
And our feet with toils are worn,—
Though we never have felt that pierced hand;
It is stretched o'er our lives above;
And we own His care in grateful prayer
Whom having not seen we love.

ST. PETER'S CHURCH, SAN FRANCISCO

The following outline of the history of this Parish is taken from the June and July issues of their "Parish Report," and the Pacific Churchman adds its cordial God-speed in connection with the advance movement. We would add that similar histories of other parishes would be very gladly welcomed.

St. Peter's Parish, Organized August 25, 1867.

Services held in:—

1. Baptist Church, on Fifth Street, for about two weeks.

2. Hall of British Benevolent Society, Montgomery Street, from August, 1867, to December, 1867.

Services from August, 1867, to December, 1867, conducted by the following clergy:—

Rev. Messrs. R. T. Huddart, D. I. Lee, and H. D. Lathrop.

3. German Methodist Church, Broadway, between Stockton and Powell streets; January, 1868, to March 1, 1872.

Present as delegates from St. Peter's Church to the Diocesan Convention, 1868: Messrs. William K. Benjamin, Samuel Graves, and Douglass O. Kelley.

At Diocesan Convention, 1868, the Right Rev. William Ingraham Kip, D. D., LL. D., being Bishop of the Diocese, St. Peter's Church applied to be admitted into union with the Convention, and after the favorable report of the Committee on the Admission of Churches into Union with the Convention, was, on the adoption of the report of the Committee, duly admitted.

FIRST PAROCHIAL REPORT FROM ST. PETER'S PARISH.

St. Peter's Church, San Francisco. The Rev. D. D. Chapin, Rector.

Officers of the Parish.

Samuel Graves, Senior Warden.

J. B. Harmon, Junior Warden.

H. T. Graves, Treasurer.

D. O. Kelley, Clerk.

William K. Benjamin, Henry R. Taylor, H. T. Graves, Charles Jackson, S. Fletcher, Wm. L. Mott.

Statistics of the Parish.

Communicants, 38; Baptisms, infants, 16; Public Prayer, Sundays, 50; Holy Communion, 12; Sunday School Teachers, 10; Scholars, 60; Sunday School Library, 100 volumes.

The Rev. F. O. Barstow officiated in this Parish until the present rector took charge—about the middle of February, the present year. We are at present worshipping in the German Church on Broadway, at the inconvenient hour of 12:30 o'clock. . . .

—From Journal of Convention, 1869.

Church Lot.—Northeast corner of Stockton and Filbert streets, secured from the late Mr. James Lick. Leased at the rate of thirty dollars per month, from March, 1872, to December 17, 1874. Purchased December 17, 1874. Mortgage on same in amounts varying from $4,400, 1875; $4,982, 1884; $2,500, 1899; paid in full May, 1903.

St. Peter's Church Erected November, 1871–March, 1872.

4. First services in St. Peter's Church, March, 1872.

St. Peter's Church Consecrated Whitsunday, May 31, 1903, by the Right Rev. William Ford Nichols, D. D., Bishop of California.

ST. PETER'S CHURCH, SAN FRANCISCO.

RECTORS OF ST. PETER'S PARISH.

December, 1867, to February, 1869—Rev. F. O. Barstow.
February, 1869, to November, 1872—Rev. D. D. Chapin.
March, 1873, to October, 1874—Rev. W. L. Githens.
December, 1874, to October, 1878—Rev. W. C. Powell.
November, 1878, to April, 1880—Rev. W. S. Cochran.
May, 1880, to May, 1881—Rev. F. O. Barstow.
April, 1882, to September, 1882—Rev. A. A. McAllister.
September, 1882, to December, 1882—Rev. W. I. T. Hill.
December, 1882, to July, 1884—Rev. G. C. Whyte.
November 30, 1884, to June 1, 1891—Rev. C. L. Miel.
June 1, 1891, to June 1, 1895—Rev. J. A. Emery.
October 6, 1895, to July 12, 1899—Rev. M. D. Wilson.
September 3, 1899—Rev. W. M. Bours.

After many financial vicissitudes the Church was finally cleared of debt by the combined efforts of rector and congregation, and was consecrated on Whitsunday, 1903.

A representative and well-attended Parish meeting was held at the church Sunday, June 25, 1905, after the morning service. All the vestrymen, with one unavoidable exception, were present. After the completion of the Ante-Communion Service, without sermon, the congregation, at about 11:30 a. m., organized as a Parish Meeting, the rector in the chair, the Clerk of the Vestry acting as Secretary. The purpose of the meeting was to consider the proposition to sell the present church property, at the corner of Filbert and Stockton streets, and, with the proceeds, purchase a lot more nearly in the center of the Parish, and erect thereon a new edifice and Guild building for Sunday School and social purposes. Every phase of the subject was freely and thoroughly discussed. It was found that of the seventy-three persons present the majority live west of Mason Street and north of Union Street. After about one hour's consideration of the matter at hand, a resolution to the effect of the one following was passed with practical unanimity:

Resolved, That it be the sense of this meeting that the present church property be sold, and a lot purchased, and a church erected elsewhere in the Parish, according to the judgment of the Vestry.

Upon the adoption of the resolution, a generous subscription of five hundred dollars to a contingent fund was made, and during the day ten dollars more were added. It is the purpose of the Vestry to proceed with the business with as much expedition as possible. Subscriptions to a building fund, and provisions for memorials in the new church, are hereby solicited. Every parishioner and friend of the Parish may be considered a committee of one to assist the Vestry in the prosecution of this most important business.

If you could once make up your mind in the fear of God never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, would stop and take breath, you would find this common-sense rule doing for you what no prayers or tears could ever accomplish.—From Stepping Heavenward.

THE PACIFIC CHURCHMAN

Official Organ of the Diocese of California,

and published in the interests of the Protestant Episcopal Church in the Seventh Missionary District.

Issued on the First and Fifteenth of each month.

Office: Diocesan House, 731 California St.

San Francisco, Cal.

Telephone: Main 658.

Subscription Price—$2.00 a year, in advance.
50 copies to one address, $1.00 each.
10 copies to one address, $1.50 each.

BOARD OF TRUSTEES.

MR. A. C. KAINS
MR. WILLIAM MINTZER
REV. N. B. W. GALLWEY

BOARD OF EDITORS.

REV. EDW. L. PARSONS
REV. N. B. W. GALLWEY
REV. WM. HIGGS
REV. HENRY HOWITT
REV. MARDON D. WILSON

ASSOCIATE EDITORS.

REV. EDGAR F. GEE
REV. WILLIAM N. GUTHRIE
REV. LOUIS C. SANFORD

BUSINESS MANAGER.

REV. MARDON D. WILSON

ALL SUBSCRIPTIONS CONTINUED unless ordered discontinued.

NEW SUBSCRIPTIONS are acknowledged by sending the paper.

When a CHANGE OF ADDRESS is desired, BOTH the OLD and the NEW ADDRESS must be given, including TOWN, COUNTY and STATE. We do not send RECEIPTS for subscription unless the request is accompanied with a stamp. The date on your wrapper will indicate, within two weeks, that the remittance was received.

ADVERTISING RATES: FOR DISPLAY ADVERTISEMENTS, rates given on application.

SUBSCRIPTIONS, both new and old, can be paid at the New Book Store, 23 Grant Avenue, Mr. L. H. Cary, Manager.

Entered at the San Francisco Postoffice as second-class matter.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

June 11.—Whitsunday and St. Barnabas; A. M., at Cathedral Mission, celebrated the Holy Communion, it being the eleventh anniversary of the founding of the mission, and made an address, the Rev. J. P. Turner, priest in charge, preaching the anniversary sermon.—Evening, in St. Paul's, San Rafael, confirmed twelve, with sermon and address.

13.—A. M., in St. John's, San Francisco, celebrated the Holy Communion at the memorial service held for the late Rev. Alfred Severiano Clark, the Rev. L. C. Sanford being the preacher.—P. M., reception of the Alumni of the Church Divinity School.—Evening, took part in the alumni service, in the Church of St. Matthew, San Mateo, the Rev. J. P. Turner being the preacher.

14.—A. M., in Church of St. Matthew, San Mateo, ordained Hubert Florian Carroll, William Hardin Wheeler, B. A., and Britton Day Weigle, M. A., LL. B., to the Diaconate, they constituting the Class of 1905 of the Church Divinity School. The Rev. Dr. Clampett was the preacher and the Rev. Prof. J. O. Lincoln presented the candidates.—P. M., took part in graduates' service in Divinity School Chapel.—Mrs. George W. Gibbs added to her many other most kind benefactions a gift of $2500 to complete and furnish students' rooms in corner building of quadrangle of Divinity School, already erected, and a further gift of $10,000 to carry the Quadrangle to a further installment of building.

15.—Evening, in San Jose, met with officers of Christ Church Mission and in Christ Church, this being my first visit since the removal to the new and more advantageous site. Took part in service and made an address.

18.—Trinity Sunday, A. M., in Church of St. Matthew, San Mateo, celebrated the Holy Communion and confirmed thirty, including eighteen boys from the Armitage Orphanage, with sermon and address.

19.—P. M., in St. Luke's, San Francisco, assisted by the Rev. B. M. Werden, married the Rev. Hubert Florian Carroll and Miss Clare F. Marshall.

21.—P. M., meeting of Board of Missions.

23.—P. M., at meeting of Standing Committee.

24.—Nativity of St. John Baptist, A. M., at the Cathedral Mission, celebrated the Holy Communion at service most graciously arranged to celebrate the fifteenth anniversary of my consecration, and made an address in response to those made by Archdeacon Emery, Dean Gallwey, the Rev. Mr. Parsons and the Rev. Dr. Bakewell.—Evening, at banquet at the Palace Hotel.

25.—I. Sunday after Trinity, A. M., in Trinity Church, Haywards, celebrated the Holy Communion and preached.—P. M., Benediction of new rectory for Trinity Church, Haywards, with address.

27.—Gave canonical consent to the election of a Bishop Coadjutor for the Diocese of Southern Virginia on the ground of extent of territory.—By evening train started with my family for holiday provided by the ever generous thought of my people.

28.—Received Francis Clark Murgotten, B. A., as a Postulant for Holy Orders, he being recommended by the Rev. J. Wilmer Gresham.

July 2.—II. Sunday after Trinity, A. M., at Fort Yellowstone read service and made an address.

WILLIAM F. NICHOLS.

PERSONALS.

The Bishop of California is taking a ten weeks' vacation in the Yellowstone Park.

The Rev. Dr. Bakewell of Oakland is spending his vacation at Lake Tahoe.

The Rev. W. A. Brewer of St. Matthew's School, San Mateo, has been holding services in Santa Clara and Palo Alto during the vacancies in those churches.

The Rev. D. M. Brookman of Hanford is spending some time at Long Branch, Washington.

The Rev. F. W. Clampett, D .D., rector of Trinity Church, San Francisco, is spending his vacation with his family at Carmel by the Sea.

The address of the Rev. David Evans, rector of Grace Church, San Francisco, is 1380 Sacramento street.

The Rev. J. W. Gresham, rector of Trinity Church, San Jose, is taking his vacation in the form of a six-weeks' visit to Virginia and New Orleans.

The address of the Rev. Wyllys Hall, D. D., is now 1917 Webster street, San Francisco. Dr. Hall is in charge of Trinity Church, Oakland, during the vacation of the rector.

The Rev. W. H. Hoff has charge of St. Andrew's Church, Oakland, during the month of July.

The Rev. Hamilton Lee has moved from Berkeley to Trinity Rectory, Haywards. Please address accordingly.

The Rev. C. M. Marrack, curate of St. Luke's Church, has gone on a vacation trip to Victoria, B. C.

The Rev. George Maxwell, Rector of Christ Church, Sausalito, is taking a month at the Summer School at Harvard.

Mrs. James Newlands, President of the California Branch of the Woman's Auxiliary, has gone to Washington, D. C., having been called thither by the serious illness of her son-in-law, Mr. Eldredge.

The Rev. Edw. L. Parsons has moved to the new Rectory of St. Mark's Church, Berkeley, and his address now is 2532 Durant avenue.

The Rev. W. C. Shaw, Rector of the Church of the Advent, East Oakland, is taking a four-months' vacation in Canada.

The Rev. Orrin St. John Scott, Rector of St. Andrew's Church, Oakland, is spending his vacation at Willow Grove, Marin county.

The Rev. J. P. Turner, of the Cathedral Mission of the Good Samaritan, is spending his vacation on the Russian river.

The Rev. W. D. Williams, D. D., formerly of this city, but now residing in Iowa City, Iowa, will have charge of St. Paul's, San Rafael, for the month of July, during the vacation of the Rector.

Without duty life is soft and boneless; it cannot hold itself together.—Joubert.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary—Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

ALTAR DAY.

As many of our readers know, the Auxiliary has kept the Feast of the Transfiguration with special intention as Altar Day ever since its restoration to the Church's calendar. This day, August 6th, is the date for the payment of the "one dollar or more" to the Auxiliary Altar Fund, by Auxiliary Branches, Altar Societies, or any organization most closely interested in the care of our Altars, whether it be in little missions where celebrations are infrequent, or in churches where is offered the Daily Sacrifice; that they may be united in building annually a fit Altar in a new mission. To consecrate more entirely this sacred work, the Auxiliary meets for its Altar Day service in one of the San Francisco churches, the Bishop celebrating and making an address, and when the date has fallen on a Sunday, the day before or after has been kept. The latter arrangement has never quite pleased us, and this year the following plan is proposed, to which we are especially moved by the fact that we shall not have the Bishop with us: The clergy are requested to use in the services of Sunday, the 6th of August, the prayer for the Auxiliary in this Diocese, as set forth by the Bishop. And, if they see fit, to make such mention of the Altar Fund and of the Auxiliary's provision of the other accessories to a reverent service as may stimulate interest and bring nearer our ideal—every Altar in the Diocese united in building every year a handsome Altar to be a new center of the Church's life.

Individual gifts may be sent through the local parish officers, or directly to Miss L. J. Gibbs, Treasurer, 3525 Washington street, San Francisco, and will be credited to the parish. Auxiliary officers or members will please bring this to the notice of their clergy.

The following prayer may be used by the clergy in the Diocese at the services on the Festival of the Transfiguration:

"O Almighty Father, who didst vouchsafe to Thy chosen ones on the mount, the comforting vision of the glory that shall be revealed, to strengthen and cheer them in their Apostolic work, we beseech Thee to be with Thy servants, the members of the Woman's Auxiliary in this Diocese, in all their efforts for the spread of the Kingdom of Thy dear Son. Grant that to many hearts may go the call of opportunity to serve Thee in this work, in the bearing of others' burdens and the fulfillment of the law of Christ. In what they think and do, enable them to hear the voice of Thy Son and guide and strengthen them. And in all the means of Grace in Thy Church, and more especially in the Holy Communion at Thy Altars, help them to see Him who is invisible, that in their aims, and difficulties, and trials they may have the abiding faith that all things are possible to them that believe. We ask this for the merits of Him who came not to be ministered unto, but to minister, Thy Son, our Saviour, Jesus Christ. Amen."

WILLIAM F. NICHOLS.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 A. M. and 4 P. M.
Fridays, Litany at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
1st and 3d Sundays, Holy Communion at 11 A. M.
Holy Communion every Sunday at 7:30 A. M.
Sunday School meets at 9:30 A. M.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 2345 Broadway.
Sunday, Holy Communion at 8 A. M.
Morning Prayer at 11 A. M.
Evening Service at 7:45 P. M.
Litany, Friday at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
Sunday School at 9:45 A. M.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 A. M. Holy Communion on first Sunday of month at 11 A. M.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 A. M. Boys' Bible Class at 10 A. M.
Holy Days, Holy Communion at A. M.
Thursdays, Holy Communion at 8 A. M.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 A. M. Instruction at 7:45 P. M.

ST. JOHN THE EVANGELIST, Fifteenth St. nr. Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 A. M.; 7:45 P. M.
First Sunday, Holy Communion, 7 and 11 A. M.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Portrero Ave.
Sunday School, 9:30 A. M.

Priest desires parish or locum tenency.

Best of references.

Address Box 311 South Pasadena, Cal.

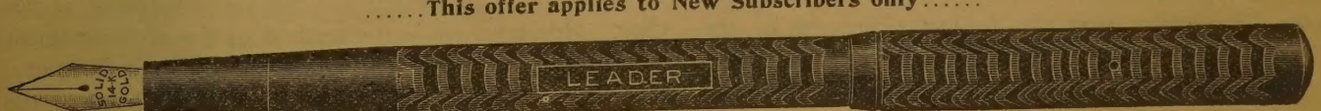
SPECIAL ANNOUNCEMENT

FREE A $3.00 Fountain Pen FREE

A PERFECT FOUNTAIN PEN.

The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government assay test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an under feed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest, and most easily managed fountain pen made; when cap is removed it is ready to write, and when writing is done the cap can be replaced and the pen is ready for the pocket. It is a good companion at all times—at the desk or on the road. Once used, never without. And, best of all, it is absolutely FREE with **THE PACIFIC CHURCHMAN** from now until October 1, 1905, for only $2.00 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with your BARGAIN you are to recommend it to your friends, and if you should be dissatisfied, return the pen to us within ten days and we will refund your money. If remittance is by check, add 10 cents for collection.

.....**This offer applies to New Subscribers only**.....



THE PACIFIC CHURCHMAN is the Official Organ of the Diocese of California, and is published in the interests of the Protestant Episcopal Church in the Seventh Missionary District. It is issued on the First and Fifteenth of each month. Subscription price—$2.00 a year, in advance. Our circulation is now 25 per cent larger than it was in May, 1904, but we desire to make a great increase in circulation, and therefore make the above generous offer.

Address all communications to REV. MARDON D. WILSON, Manager,
731 California Street, San Francisco, Cal.

MISSIONARY COMMENT

MISSIONARY COMMENT.

MARQUETTE'S DECLARATION OF INDEPENDENCE.

Most significant and interesting is the report of the convention address of the Bishop of Marquette, which appears in the issue of *The Living Church* for June 24th. The point of interest and significance in that report is the decision to relinquish the aid received annually from the Board of Missions. The amount of the annual grant from the Board of Missions to the diocese was $800.00. The apportionment asked from the parishes amounts to $700.00, with $75.00 from the Woman's Auxiliary, besides the Sunday School offering. This is the basis for the criticism and complaint: that more money is sent out of the diocese to the Board of Missions than is received from them. The conviction of those in the diocese that have the work most at heart was that more must be done than is being done by the Church at large for that field, and that to become independent of the aid from the Board, and free to use their own resources and to make outside appeals, would enable them to secure a larger income and do the work more efficiently.

We congratulate the Diocese of Marquette upon its decision to become independent of help from the Board of Missions. We feel very strongly that it should be the aim of every Bishop whose diocese or jurisdiction is dependent upon the Board of Missions to relinquish at the earliest possible date all such assistance and set free for use in other and newer fields that sum which came to them. We need more and more to emphasize as a watchword: *What can we give, rather than what can we get.* Instances, unfortunately, are not lacking of dioceses whose missionary aid from the Board seems to increase with their own prosperity, when the reverse ought to be the case. It is to be seriously regretted that there ever should be any disposition to lean back and "get all you can from the Board," but we feel compelled to admit that there are grounds for believing that such a disposition is in existence.

However, there is another point which is brought out in the editorial which demands attention. After recording the decision of Marquette to decline "to receive its annual appropriation of $800.00 from the General Board of Missions," the editorial adds, "and declines also to accept any further relationship to the general apportionment. The plain reasons for this action are stated elsewhere in this issue, by the Bishop of Marquette, and we need not recapitulate them." In the account of the Bishop's address referred to, we find this statement: "I feel a little inclined to give up all work for the apportionment and to assume not merely part but the whole of the advisory responsibility for the expenditure of our diocesan contributions." We quote these passages as they are found in *The Living Church* simply in order to make plain the basis of our criticism. We do not find, in any account that we have read of the action taken by the Convention, that the feeling expressed by the Bishop of Marquette ("I feel a little inclined to give up all work for the apportionment") was formulated into any resolution by that body, stating that the diocese should decline all relationship to the general apportionment. If *The Living Church,* in its editorial, is correct in its statement, that such action was taken (we rely for our criticism only upon its statement), then we most earnestly dissent from that action. We congratulated the diocese upon its declaration of independence, and we were absolutely sincere in so doing. Furthermore, if becoming independent involved, from sheer and absolute necessity, the giving up of responsibility to the general apportionment, because there was only just so much money to be had from the diocese, there, too, we would have assented and commended the action. But it seems to us, if we read the Bishop's address aright, that there is the hope and expectation that under this new era of independence there will come funds sufficient, not only to do their own diocesan work more efficiently, but to be able to send "free-will offerings, *designated* (italics ours) for weak spots in the Church's work."

We cannot endorse the action of any diocese, no matter under what plea, which would mean to make that diocese independent of its obligations to the general work of the Church as involved in the apportionment. If there are "free-will offerings" that can be sent from Marquette, why should the disposition of those offerings be "designated"? Under the same principle, every other diocese ought to have the privilege of designating where their offerings should go; and to whom could the Board of Missions then look for funds to meet the obligations of the Church? We earnestly hope that this reported action of the Diocese of Marquette is not correct. What we need among the dioceses in the Church's missionary work is loyal co-operation with the Board,—each one doing its best, even though the best be but small. There are faults to be remedied, but the remedy is not in each diocese becoming a free lance.

THE BASIS OF APPORTIONMENT.

We are in sympathy with the editorial above referred to, in its criticism of the basis upon which the apportionment is made to the dioceses and jurisdictions. It is unjust that no account should be taken of the large amount of domestic missionary work which is done, especially in the West, under the name of Diocesan Missions. We recall that the Diocese of California, in September, 1901, was apportioned $5,152, while receiving $600 per year from the General Board for "Domestic Missions." In October of the same year, at the General Convention, the diocese relinquished its grant from the Board. In 1902, notwithstanding the fact that the diocese had added to its burdens by assuming the amount previously received from the Board, its apportionment was raised to $6,000—and in the year following to $6,400. In the present year it has been reduced to $6,000. This is undoubtedly only an illustration of what has happened in other cases, and instances the inequity of the basis of apportionment. Why missions, when supported by the General Board should be termed "Domestic," and classed as the work of the *Church* at large, and the same missions when the aid from the Board is relinquished should be termed "Diocesan," and not taken into account in the work of the Church at large, or in the plans of meting out the apportionment, is not clear. However, while the method of the apportionment seems to the Diocese of California not to be one of equity, that Diocese declares its intention of being loyal to the Board of Missions of the Church, and is making every effort to meet its obligations as apportioned to them. This does not mean that every effort possible will not be put forth to bring the Board of Missions to the realization of what it believes to be an unjust basis for the apportionment.

CHURCH EXTENSION FUND.

Amounts Received on Apportionment to July 10th, 1905.

	Apportionm't.	Rec'd.
San Francisco—		
Trinity	$1,404 00	$702 00
Grace	939 00	567 05
St. John's	283 50	113 78
Advent	135 00	13 30
St. Luke's	1,201 00	451 46
St. Peter's	81 00	77 95
St. Paul's	379 00	57 29
St. Stephen's	283 50	73 36
St. Mary's	27 00	22 95
Good Samaritan	64 50	55 72
St. James'	54 00	23 85
Holy Innocents	64 00	39 53
Oakland—		
St. John's	236 00	
Advent	319 00	
St. Paul's	664 00	234 99
St. Andrew's	54 00	
Trinity	251 00	128 70
Alameda—Christ	351 00	10 35
Berkeley—St. Mark's	534 00	274 10
Belvedere—St. Stephen's	25 00	
Centerville—St. James'	13 50	7 45
Corte Madera—		
Holy Innocents	13 00	26 85
Haywards—Trinity	27 00	16 50
Livermore—Grace	17 00	8 30
Lorin—St. Matthew's	9 00	5 43
Martinez—Grace	23 00	12 00
Mill Val.—Our Saviour	47 00	35 40
Niles—Trinity	9 00	3 25
Pt. Richmond—Trinity	14 00	2 97
San Rafael—St. Paul's	191 00	25 65
Sausalito—Christ	102 50	51 30
Gilroy—St. Stephen's	25 00	6 15
Hollister—St. Luke's	19 00	5 10
Jolon—St. Luke's	4 00	
King City—St. Mark's	7 00	3 00
Los Gatos—St. Luke's	31 00	13 55
Menlo Park—Trinity	126 00	68 84
Monterey—St. James'	9 50	9 55
Pac. Grove—St. Mary's	46 00	32 15
Palo Alto—All Saints'	112 00	25 00
Paso Robles—St. James'	14 00	
Redwood—St. Peter's	13 50	
Salinas—St. Paul's	71 50	37 60
San Jose—Christ	24 00	7 20
Trinity	341 00	229 75
S. L. Obispo—St. Steph.	27 00	8 40
S. Mateo—St. Matthew's	445 00	292 90
" School.	17 00	8 50
S. Miguel—St. John's	4 00	
S. Clara—Holy Saviour	49 00	9 00
S. Cruz—Calvary	111 00	50 80
Watsonville—All Saints'	39 50	25 75
Bakersfield—St. Paul's	84 00	5 00
Fowler—St. Michael's	16 00	12 80
Fresno—St. James'	122 00	
Hanford—The Saviour	88 00	
Madera—Trinity	11 00	17 65
Merced—St. Luke's	11 00	11 50
Modesto—St. Paul's	19 00	5 95
Oakdale—St. Matthias'	6 00	3 80
Selma—St. Luke's	13 50	4 85
Sonora—St. James'	13 50	15 00
Stockton—St. John's	336 00	78 98
Tulare—St. John's	9 50	3 60
Tuolumne—St. Michael's	12 00	4 05
Visalia—St. Paul's	19 50	12 00
Sundry places not in apportionment		71 66

Summary of Receipts.

Con. San Francisco	$3,048 09
Con. San Jose	858 84
Con. San Joaquin	197 83
Other sources	88 60
	$4,188 36
Disbursements	3,815 05

Haywards. — Trinity Mission. — Rev. Hamilton Lee, in charge.—On Sunday, June 25th, the Rectory of Trinity Church, Haywards, was opened by Bishop Nichols with an appropriate religious service, in the presence of a number of Church people. The building contains eight rooms, is two stories in height, has a shingled exterior and presents a very attractive appearance. It is well arranged for the purposes intended and will make a very comfortable home for the minister in charge. The contract price was $2700. The cost of the lot and other incidental expenses will make an entire outlay for the Rectory of about $3500.

By the death of Mrs. P. I. Asbury, in Fowler, June 22d, a loyal churchwoman has been taken from us. A staunch member of St. John's Parish in this city, as long as Mrs. Asbury resided in San Francisco she was able to take an active interest not only in parochial affairs, but in our Diocesan charities, and for many years was a member of the Board of Managers both of the Maria Kip Orphanage and of the Old Ladies' Home, and both of these institutions have lost a warm supporter. Of late years Mrs. Asbury has made her home with her niece, Mrs. D. W. Parkhurst, in Fresno county, and though her visits to the city were few, she found many ways in which to manifest her interest in the institutions whose welfare was so close to her heart. During the last few months her health failed rapidly, and after being confined to her bed for a short time, she passed away at the ripe age of nearly eighty years. The funeral service was held in St. John's Church, Sunday, June 25th, and the interment was in Iona Churchyard a few days later.

SUMMER SCHOOL OF THEOLOGY.

The following notes regarding the lecturers at the Federated Summer School of Theology may be of interest. The school opens in Berkeley, July 24th:

President King of Oberlin College is one of the leading educators and theologians of to-day. He is author of several works that are authorities, such as "Reconstruction in Theology," "Theology and the Social Consciousness," "Personal and Ideal Elements in Education," etc. President King is thoroughly a modern man, but constructive rather than destructive. He is a forceful and interesting speaker and the Summer School is fortunate in securing him, as he is in great demand by University and Theological Summer Schools in the East.

Graham Taylor is Professor of Practical Theology in Chicago Theological Seminary and founder and resident warden of Chicago Commons. Professor Taylor is also in the thick of the fight for civic reform in Chicago. Scarcely any man in America can speak with greater authority on social questions than this man, who is not a mere theorist in a theological seminary nor simply a social settlement worker whose vision is narrowed by the bounds of his particular field, but who is fortunately enable to constantly try his theories.

Hall Laurie Calhoun is Professor of Biblical Literature in Kentucky University. Professor Calhoun is a representative young man from the South who finished his education in the North, being a late Ph. D. from Harvard University. He is a very able scholar and an interesting speaker.

There will be two lecturers from this coast. John Samuel MacIntosh, President of the San Francisco Theological Seminary, and Charles Sumner Nash, Professor in the Pacific Theological Seminary.

HOAG & LANSDALE

Real Estate Brokers

108 Montgomery Street, San Francisco

C. A. MURDOCK & CO.

We Print Pamphlets,
Catalogues and Books as they
should be Printed

532 CLAY ST., SAN FRANCISCO

CURRICULUM FOR SUNDAY SCHOOLS.

RECOMMENDED BY THE SUNDAY SCHOOL COMMISSION

DIOCESE OF CALIFORNIA

Dep't	Year	Subject	Text-Books	Memoriter Work
PRIMARY	I. 5-6	Bible Stories (Kindergarten methods if desired.)	1. Love, Light, and Life for God's Little Children, by Mabel A. Wilson, $3.00, with scrap-book and pictures extra. Or 2. One Year's Sunday School Lessons for Young Children, by Florence U. Palmer, $1.00.	1. The Lord's Prayer. 2. Suitable Texts and Hymns.
	II. 6-7	Bible Stories (continued)	Bible Lessons for Little Beginners, by Mrs. M. J. C. Haven; Part I, 75c; with scrap book and pictures extra.	1. Creed. 2. Commandments. 3. Daily Prayers, Prayers before Service, and after Service, Grace at Meals. 4. Beatitudes. 5. Twenty-third Psalm.
	III. 7-8	Bible Stories (concluded)	Haven's Bible Lessons, Part II.	Catechism through the Commandments.
INTERMEDIATE	I. 8-9	Life of Christ	Life of Jesus Christ Our Lord, Parts I-II. N. Y. S. S. Commission, with Teachers' Helps.	1. Catechism to Sacraments. 2. Use of Prayer Book.
	II. 9-10	Old Testament	Stories from the Old Testament. First Year, Parts I-II, N. Y. S. S. Commission.	1. Catechism Complete. 2. Versicles, Confession, etc.
	III. 10-11	Old Testament (concluded)	Stories from the Old Testament. Second Year, Parts I-II.	1. Catechism Review. 2. Collect for the Day, Canticles, etc.
	IV. 11-12	Life of Christ	Life of Jesus Christ the Messiah. Senior Historical Course, N. Y. S. S. Commission, with Teachers' Helps.	1. Books of the Bible in their order. 2. First Corinthians XIII, or Romans XII. 3. Catechism Review. 4. Hymns, etc.
	V. 12-13	Acts of the Apostles	Stories of Early Christian Leaders in the Days of the Apostles, Part I. N. Y. S. S. Commission.	1. Sermon on the Mount. 2. Te Deum. 3. See also above.
	VI. 13-14	Christian Ethics	Teaching of Jesus Christ, Christian Ethics for Boys and Girls, Parts I-II. N. Y. S. S. Commission.	1. Same as above. 2. S. John XIV.
ADVANCED GRADES	I. 14-15	Old Testament History	History of Old Testament Times, Parts I-II. N. Y. S. S. Commission; Teachers' Helps in preparation.	
	II. 15-16	Character of Christ	Character and Teachings of Christ, Parts I-II. N. Y. S. S. Commission.	
	III. 16-17	Church History	St. Paul and the First Christian Missionaries, Parts I-II. N. Y. S. S. Commission, with Teachers' Helps. Or History of the Christian Church. Van De Water.	**NOTE** The Christian Year to be taught orally by Rector or Superintendent by catechizing.
FURTHER OPTIONAL COURSES	17—		(1) Making of the Bible and Prayer Book. (2) Christian and Church Doctrine and History. (3) The Kingdom Growing, i. e., Missions. (4) Ageless Hymns, or others ad lib.	

NOTES.—**a.** Other text-books may be used, if desired. Our purpose is to suggest a general plan, which we can fully recommend. **b.** The grading follows that of the public schools approximately. We recognize the fact that no system of grading can be absolute. **c.** We suggest that smaller Sunday Schools use the most important lessons—say possibly three grades in the intermediate school: Life of Christ, Old Testament, and Apostolic Church. **d.** Sunday Schools adopting this Curriculum and desiring copies of it for distribution can obtain them on application to the Secretary, 731 California Street, San Francisco.

Text books and material for this Curriculum are kept in stock and for sale by the Secretary, Rev. Mardon D. Wilson, 731 California Street, San Francisco.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

REPLY TO CRITICISM.

To the Editor of the "Pacific Churchman":

With full appreciation of your reviewer's favorable notice in your issue of June 15th of my "Manual of Elocution and Expression," I must, however, regret his courteous dissent from what he calls "the author's guidance in the reading of the various offices of the Prayer Book." Not because of possible or inevitable differences of opinion as to the proper rendering, but because of the intimation that "no amount of instruction" will guide a man through the Burial Office if his "devotional, reverent spirit" will not do so. This objection is a blow against the proper appreciation of all training whatsoever in the rendering of the Church's services. In my observation, no Office is more marred, generally, by the way in which it is read than that for the Burial of the Dead. Most of the elements of its true expression, as described in my book, which are not derived from an individual view merely, but are gathered from careful study of the few fine readers, are entirely overlooked, because unfelt, by the average reader, who adopts the tone of gloom and grief—fit accompaniment of the now archaic "weepers," "funereal urns," etc.; or else, incapable of flexible, sympathetic expression of the divine and hopeful teaching of the resurrection, therein included, he falls back upon a perfunctory, pragmatic utterance of its noble diction.

In my experience as a teacher, I have found no more ready response to my efforts to suggest and illustrate effective expression than in the practice of this very Office, especially in the case of young, unformed men, who have not yet had much of that experience in life's sorrows which led our Lord both to weep in sympathy and to say triumphantly, "I am the resurrection and the life."

It seems to me that your kindly reviewer has missed the essence of my method (see preface), which is to provide a thorough technical basis, and the basis of the best reading of the past, which one may accept with "a whole heart," as an inspiration for natural and individual rendering.

I am, sir, faithfully yours,

A. F. TENNEY.

June 28, 1905.

THE CHURCH'S FOOLISHNESS.

To the Editor of the "Pacific Churchman":

Did not the Church possess a divine vitality, she must have perished long ago of pure mismanagement. As it is, her growth is dwarfed and stunted. I will instance two little stories, illustrating the occasional denseness of the clergy. These stories are true, and the parties to them are nearly all dead.

1. Many years ago I heard a sermon on a doctrinal topic which seemed to me one-sided. I mentioned this in a friendly way to the preacher. What did he do but go to the Bishop and complain! He learned much after this, but at that time he had not the sense to see that my conduct was really a compliment to him, for had I considered the sermon to be as weak and worthless as most sermons are I should not have troubled myself with it. He evidently thought the pulpit above all criticism.

2. An aged and faithful clergyman, in a country town, found his people listless and unresponsive. He sought the advice of his Bishop, who replied, "How can that be? Why, at such a time, I preached them a sermon on 'Are your minds set on righteousness, O ye congregation?'" The Bishop either thought or pretended to think that he could do, with one manuscript sermon, about as much as St. Paul did at Ephesus in the space of two years. (Or was it three?)

It is the demand, "Give the laymen something to do," which has set me on this line of thought. The average clergyman ignores the diversity of gifts, and fails to use his people. This ignorance and this failure are most conspicuous in the most wealthy congregations; and the Church is really weakest exactly where she ought to be strongest. From the ordinary clerical standpoint, the laity have two functions: to contribute money for good objects, and to teach in the Sunday School. It is not perceived that scarcely one person in twenty has any aptitude for teaching; and thus the whole land is littered with incompetency, from Baffin's Bay to Mexico.

In the Western States particularly the number of our church buildings exceeds that of our clergy; and more churches are closed than open every Lord's day. We ought to have at least twice as many lay readers as we have priests. When I have urged this, the reply has been, "We can't get fit men." Is it not worth while to look out for men, and to train them into fitness? Does it require abnormal learning to read the prayers and the lessons intelligibly? And would it not be better to keep our churches always open, week by week, than to leave the flock to the wolf?

It will be found on examination that most men have a genius, be it more or less, in singing and music, in drawing and painting, in modelling and sculpture, or in some other art. This genius ought to be sought out and directed. Every beautiful art should be pressed into the Church's service. Notwithstanding all the debasement of our age, the power to produce exquisite things is not extinct; and it exists largely among cultured people. I have seen windows at Coventry which may well be compared with the work of the Thirteenth Century; stall carvings at Gloucester; carved triptychs in Belgium; work in terra cotta, in porcelain, in majolica, in iron, in brass. Why should not those who can produce such work be encouraged to adorn the sanctuary with it? The foolishness of the Church to-day consists largely in ignoring the diversity of gifts with which her members are endued.

We are foolish, also, in not providing services of a simple character, in which instruction should form a prominent feature. I am no disparager of the Liturgy or the Daily Offices; but our morning and evening prayer are not of a missionary character, and those who are outside need to be led up to them as by a step ladder.

A free discussion of these matters will do good. Let us have such a discussion.

RICHARD H. THORNTON.

LITERATURE OF THE DAY

The Freedom of Authority: Essays in Apologetics: J. Macbride Sterrett. (The Macmillan Co., N. Y., $1.75 net.)

There is very much that is intensely interesting in this book of Professor Sterrett's to every one whose mind is stirring with those great problems of the faith which are being so exhaustively searched into and discussed under every possible aspect. But while we have to thank the professor for a very good book, we fancy that his readers would have larger cause for gratitude if he had written "in less of a heat," and not "almost at a sitting;" for his arguments would certainly have gained in lucidity, and probably in convincingness. A large part of the work consists of a tolerably exhaustive criticism of Sabatier, Harnack, and the Abbe Loisy. As regards the two first, Professor Sterrett condenses the position they take into a very pregnant sentence: "Let Sabatier and Harnack make as little as they do of the primitive form of Christianity, they are bound to make more of its historical transformations than they do." Their cry is "Back to Jesus," for they contend that historical transformations of the Faith, or — to use a plainer term — developments, have invariably been for the worse. Obviously we have not space to go into this thorny, much discussed, but interesting question. Our readers must go to the book. But the professor insists—and this idea runs through his whole contention—"It was not upon the memories of a Jesus who **had been,** but upon relations with a Christ who was then and there, that Christianity became a religion. They will also find that creed, and polity and cult, are essential elements of Christianity."

It is most likely our own fault, or lack of clear perception, but what he says about the Nicene Creed seems difficult of acceptance. He puts the origin of the creeds, as the growth of philosophical thought in the Church, the "thinking of the content of Catholic experience." "The Nicene Creed repre-

sents the highest and the most oecumenical expression of this Catholic thought. This gives its authority to the completed Nicene symbol." Well, we venture to differ from him on the point of authority, as he thus states it. But, further, authority accepted and recognized supposes loyal obedience. Yet he goes on to affirm, "there are parts of this symbol which can have their proper authority only to those who can think themselves into its definitions, and see how it states ultimate thought. Such thought should be the goal of all Christian thinking, or theology. But all such knowledge is an approximate development toward, rather than an actual attainment. In the highest speculative thought, and in the most oecumenical creed, we still only know in part. But for the understanding of the Nicene symbol this speculative thought is necessary, as is also knowledge of the whole history of the age which gave it birth. Hence its general use in public worship may not be desirable"—certainly not, if we can grant his premises. But that would in very truth necessitate a "Reconstruction of Sheepfolds," and a reversal of largely accepted opinions. Yet while compelled to differ from the author on matters which are distinctly not unimportant, the general drift and aim of the book are of the best, for it is professedly towards "the measure of the stature of the fulness of Christ." It may be the right thing, and the best, also, for every philosophical thinker to reason out his own conceptions of Christ, and methods of religion, but the issue thereof has generally been bewildering confusion. And even authority must have its limitations; its decisions must be based on thought-out, definitive conclusions; for otherwise how can it logically claim obedience?

A History of the Pacific Northwest: J. Shaffer. (The Macmillan Co., New York, $1.75 net.)

The three states of Oregon, Washington and Idaho are included in the title of this book, which makes its appearance at a remarkably opportune moment. But its inherent merits will certainly win for it a success beyond anything a fortunate coincidence may bring. Within the compass of about 300 pages the author has condensed the early history of the settlement of the above States and a lucid account of their development and existing conditions. Further, it is distinctly interesting. The author says it is primarily intended for youth, but it is certainly a book which anyone may read and find delight in. It is well illustrated and there is a most admirable map showing in the clearest way, and at a glance, the settlement dates of every part of the Union.

The Industrial Problem: Lyman Abbott. (Jacobs & Co., Philadelphia, $1.00 net.)

These are four lectures given to the students of the Philadelphia Divinity School, on the foundation of William Levi Bull, who in his letter of gift specified "a Lectureship of Christian Sociology," meaning thereby the application of Christian principles to the social, industrial and economic problems of the time. The book exactly fulfills these conditions, and is a very telling addition to much that is now being said and written on these fruitful topics. But if the author has to deal with a well-worn subject he has put it in many fresh lights, in a way that is clear and ought to be convincing. With especial incisiveness he points out the dangers to the State of the huge overgrown trusts and monopolies, which are the curse of the country. With perfect impartiality he views both sides of the most burning questions, and there is no tinge of unfairness in his conclusions. He winds up the last lecture with weighty and wise advice to the students for whose benefit he gave the lectures, and one can only wish that his counsels may reach a far wider audience, not only in the rest of the Church's Schools of Divinity, but among the clergy.

The Church of Christ: By a Layman. (Funk & Wagnalls Company, New York, $1.00 net.)

The publishers were evidently rather dubious whether the intrinsic merits of the book and the modest designation of the author, "A Layman," would be sufficient to insure a wide circulation. Wherefore on the slip-cover "Distinguished" is prefixed to "Layman," on the back; yet not counting this enough, we are assured the work is a "Strong, Remarkable, and Original Work on the Church, from the View-point of a Layman of Decided Convictions and Wide Commercial and Political Experience." It is convenient to be saved the trouble of forming one's own opinion of a book in this fashion, and the profusion of capitals is evidently intended to pulverize the idea of any appeal to a possible Cæsar. But modern sentiment is distinctly averse to the acceptance of infallibility in any quarter, and we therefore felt bound in honesty to examine the contents. But this "Distinguished Layman," while he pours contempt on Popes, has arrived at the conviction that he also is infallible, but, unlike the Pope, without any limitations whatever. In chapters 32 and 33 he sweeps away, in one rush of ineffable complacency, the whole fabric of Church organization as we receive it, and reduces the Sacraments to "bare signs of absent things." It is, of course, just possible that he may never have realized the possibility of any other conception of the Church than his own, but in that case his worst enemy ought to be supremely thankful that he made this literary effort, and found a publisher. It is by no means enough that the writer of a book of this kind should be very much in earnest, very desirous to set forth the truth; other qualifications are imperatively needed, and, above all, the crowning grace of a true humility. Some measure of this might possibly have shaken the sure trust of "A Layman" in his ability to say the final word on questions which have torn the Church asunder; saved him, also, from the finished absurdity of the effort "to present Christianity as an original or new religion, adapted to all mankind." To the end of time, we suppose, there will be those who are wise above what is written. But to say the least, it is greatly daring for any one man, however distinguished he may be, to suppose for a moment that he can present Christianity in a more effective form than the New Testament does.

Family Prayers: L. P. Powell. (Jacobs & Co., Philadelphia, 50 cents.)

Their name is Legion: the manuals for family devotion, and one is rather inclined at first sight of another to dismiss it with a more or less impatient word. But looking through this one it seems so exactly adapted to its purpose, so much on the lines of the Prayer Book, in fact, that we cannot in justice refrain from hearty commendation. A large number of the prayers are from the Prayer Book, some from Canon Bright's well-known "Ancient Collects," and, for the rest, the language is plain, simple and direct. The only relic of the stilted, jarring phraseology of like publications is that term of the lurid melancholy school: "This vale of misery;" which always sounds like a contradiction of the love of God. Bishop Whitaker writes the preface, and makes an energetic appeal for the revival of Family Prayer; but it really seems as if that had slipped past redemption into the gulf of the past. For those who would revive it in their households this book can be heartily commended, and one most excellent merit of it is that it can be used in conjunction with the Prayer Book. On page 69 there is an index to special prayers in that book. Lastly the type is remarkably clear and legible for the size of the book, which has only a little more than a hundred pages. H. H.

In connection with the Lewis and Clark Exposition, it is interesting to note that A. C. McClurg & Co. will publish within a short time several books which may be regarded as most timely. "From the West to the West," by Abigail Scott Duniway, is an account in fiction form of a journey across the plains to Oregon and gives an interesting picture of the perils and hardships, as well as the romantic incidents of travel fifty years ago. Another book, "Letters from an Oregon Ranch," illustrated from photographs, tells with naive humor and a hearty optimism of an attempt to create a home in the wilderness. Both will be attractively illustrated.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . ✻ "The New Book Store" 23 Grant Avenue ✻

Financial Opportunity

"Fortune knocks but once at every man's door" is a familiar quotation. Ten years ago I started in business on $50 capital. To-day I am incorporated under a special act of Legislature for $150,000, and some of my friends tell me my business ought to be capitalized for a million. I am a successful business man. My ten years' record shows that. If you want to make money, join me in my enterprise. A small amount of stock in my company is at your disposal. Write for my book, "Ten Years." It tells the story of my success. You can be successful, too. Address The Mac Levy Company, Dept. A49, 63 Clark St., Brooklyn, N. Y.

HALSTED & CO.

Undertakers
—and—
Embalmers

946 MISSION STREET
SAN FRANCISCO

Telephone South 163

RECIPE FOR GAME PIE.

(Selected from "Good Things and Graces." San Francisco, Paul Elder & Company.)

Search for your game carefully until you find it; observe it well, and then leave it to the full enjoyment of life and its native haunts. You will soon have, in a green dish of rarest design and ornamentation, with cover of radiant blue, a filling of happy memories, seasoned with vigor and beauty.

Every time the pie is opened these memories will begin to sing.

ISABEL GOODHUE.

Copyright 1905, by Paul Elder & Co., San Francisco.

"The Temporary and Permanent in New Testament Revelation" is the topic discussed by the Rev. Dr. H. P. Nichols in the Bohlen Lectures for 1905, just published by Thomas Whittaker. It is a scholarly presentation of the progress of religious thought.

THE JOHN TENNANT MEMORIAL HOME.

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice, they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate of admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr. A. Blohm.

EDWARD E. OSBORN

Patent Attorney

212 SANSOME STREET

Patents Trade Marks Copyrights

HIGH CLASS DRUGGISTS
AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

The Protestant Episcopal Old Ladies' Home, situated on Golden Gate Ave., near Masonic Ave., is a home for refined Church women over sixty years of age. Donations and endowments gratefully received by the Board of Managers.

CHURCH EMBROIDERY.

ST. MARY'S GUILD

Trinity Church, cor. Gough and Bush Streets, San Francisco

Meetings Fridays, from 2 to 5 p. m.

Orders taken for Altar Cloths and Altar Linen.
Book Marks, Stoles, Surplices, Hangings, etc.

Address Mrs. H. Gullixson,
101 Steiner Street, S. F.

Cable Address, Fosterco, San Francisco.

S. FOSTER & CO.
Wholesale Grocers.

Importers and Exporters.
Special Attention to Packing.

Purveyors to the United States Government, the Domestic and Foreign Missionary Society, etc., etc.

Alaska Supplies.

26-28 CALIFORNIA ST. - - S. F.

$25.00
Round Trip

San Francisco to Portland for the

Lewis & Clark Exposition

Tickets good going on excursion train leaving San Francisco every Saturday during Exposition. Return limit Ten Days, returning on any regular train; or tickets may be exchanged for return by steamer to San Francisco.

Special Tour and 21-Day Tickets

For full information ask agents

Southern Pacific

San Francisco Office:
613 Market Street

CHURCH GLASS AND DECORATING CO

American Mosaic Glass Windows; Ecclesiastical Furnishings; English Stained Glass Windows; Church Decorations.

STUDIOS AND WORKSHOPS 28 WEST 30 ST. NEW YORK.

MEMORIAL WINDOWS

CHURCH WORK in Wood, Metal, Stone, Color, Fabrics, Tablets, Communion Plates, Basins, Altar Hangings.

CHARLES F. HOGEMAN,
105 East 17th St., New York.

BELLS

Send for Catalogue

Steel Alloy Church and School Bells.
The C. S. BELL CO., Hillsboro, O.

THE CITY OF BOOKS.

O city of my fond retreat!
Within thy bounds no discords beat;
Thy clear chimes echo starry calms;
Thy peaceful parks breathe blossom balms;
Thy very suburbs stretch away
To fields forever green with May,
Where visions wing and vistas gleam,
With lures to loiter and to dream!

To fright thy courts no war-cry falls,
Nor whir of wheels within thy walls;
Adown thy streets nor strife nor stress,
But leisure for life's loveliness;
Yet idlers none thy dwellers be—
Thralled each in some high industry—
The gardeners of deathless blooms,
The weavers of mind's mighty looms,
The singers of immortal songs—
With these I mingle in thy throngs!

O city of my dear desire!
To reach thy rest my days aspire;
Content to toil, content to roam,

If but the twilight bring me home,
Fain for the welcome that awaits
World-wearied ones within thy gates!
—Edith Hope Kinney in The Outlook.

The finding of Paul Jones' body in Paris, and its return to America, naturally set people to reading afresh about the founder of the American Navy. One of the most romantic and accurate word portraits of Paul Jones will be found in Miss Sarah Orne Jewett's novel, "The Tory Lover."

Liberty is the full opportunity to be one's best.—Bishop Brooks.

Security Savings Bank

316 Montgomery St., San Francisco

Guarantee Capital, $300,000.00.

Interest paid on deposits. Loans made.

DIRECTORS:

Wm. Babcock,	E. J. McCutchen,	Jas. L. Flood,
S. L. Abbot,	L. F. Monteagle,	J. A. Donohoe,
O. D. Baldwin,	R. H. Pease,	John Parrott,
Jos. D. Grant,	Warren D. Clark,	Jacob Stern.

R. GEISSLER
CHURCH FURNISHER DECORATOR
56 WEST 8TH ST NEAR 6TH AVE. NEW YORK
HISTORICAL TABLETS
FOUNDATION TABLETS MEMORIAL TABLETS
IN MARBLE METALS AND MOSAICS

ARMITAGE ORPHANAGE

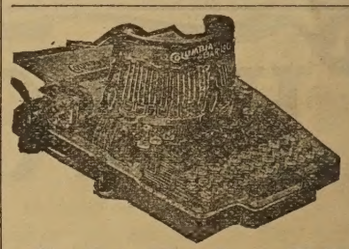
SAN MATEO.

Orphaned, Half-Orphaned, and Destitute Boys.

ANNUAL SUBSCRIPTION - $3.00
LIFE MEMBERSHIP - - - $100.00

President,
MRS. AUSTIN TUBBS.
Vice-President,
MRS. H. T. SCOTT.
Secretary and Corresponding Secretary,
MRS. E. DUPLESSIS BEYLARD.
MRS. DRYSDALE.
Treasurer,
MRS. W. B. HOOPER.
Superintendent and Matron,
MR. AND MRS. B. F. LE WARNE.

The Best Plates particularly HALF TONES are made by the YOSEMITE Engraving Company.
TELEPHONE BUSH 290 24 Montgomery St. S.F.



The Columbia Bar-Lock Type-Writer.

The Only High-Grade Visible Writer; 70,000 in use—1,500 on Pacific Coast. Walter Scott, Manager Pacific Branch, 207 Montgomery St., San Francisco.
☞ **Installments and Rentals.**

B. M. ATCHINSON & CO.

FINE BUTTER and EGGS Our Specialty

Orders by Telephone promptly attended to—Telephone **Grant 141.**

2-4-61-63 UNION SQUARE MARKET,
Cor. Powell and O'Farrell Sts.
Powell St. Entrance. San Francisco.

"DOMESTIC"

THE LIGHT RUNNING

SEWING MACHINES and STANDARD PATTERNS

Highest Perfection Lowest Price

☞ **Catalogues Free** ☜

J. W. EVANS

1021 MARKET STREET
South side, near Sixth

Rubber-tired Broughams
Coaches, Victorias, etc.
Six Seaters and Four-in-hands.
Boarding Especially

CENTENNIAL STABLES

M. CONLON, Prop.
1521-23-25 CALIFORNIA ST.
PHONE EAST 378 Bet. Polk and Larkin